

School of the Word 6 - A Father's Blessing

First some General Statements to set the Scene

God constantly speaks of Himself as a God of the Generations

He blesses generationally and keeps covenant with those who love Him and shows mercy to a thousand generations. Even with iniquity, when a father is cursed, it passes to the children even to the third and fourth generation (Deut.7:9-11; 1Chron.16:15-22; Ex.20:5; 34:7; Num.14:18; Deut.5:9).

God has revealed Himself to us as a Father and wants to relate to us as a Father and wants us to receive from Him as a Son (male and female). Then, having received, we must pass on as fathers or mothers, what we have earned and have received, as a generational blessing to our sons, male or female, spiritual and natural and so increase the blessing to the following generations.

The New Covenant states "They shall all know Me from the Least to the Greatest." God also declares His purpose "I will be a Father to them and they shall be to me as sons and daughters" (2 Cor.6:16-18).

He is the God of Abraham, Isaac and Jacob.

God had made certain covenant promises to Abraham but it took three generations to begin to see their manifestation.

It seems that God's purposes are so great and magnificent that He rarely accomplishes His purpose or even completes a particular project in the span of one short human lifetime. For His Will to be done and for His Kingdom to be established, it has to go from generation to generation.

It takes time to learn to Walk with God and to Hear God and learn to Really Obey Him.

One reason seems to be that it takes so long for us to begin to see and understand "The mysteries of the Kingdom" and become ready and able to work with God.

Just as we are becoming mature enough and spiritual enough to begin to understand His ways and be able to work with God, it's almost time for us to leave this life and God has to start again with someone else.

If there was full and proper transfer from one generation to the next it would greatly accelerate the growing up process and allow God to do much more through the next generation.

It Takes Even Longer to Begin to Really Understand God and His Ways.

It wasn't until Abraham was 75, that God began to unfold His purpose and destiny for his life. Only then could God speak to him about His plan to bring forth a seed to bless and rule the whole World.

Maybe it took that long for Abraham to really come to know God and mature in spirit enough to receive and understand what God was wanting to show him.

It took God another 25 years to bring him and Sarah to faith so that Isaac could be born as the child of promise. Even then, Abraham's first response was to laugh in incredulity.

In the process of coming to faith and not fully understanding God's ways, Abraham and Sarah between them, brought forth Ishmael. This would greatly complicated God's plan to bring forth a nation who would inherit the whole Earth.

It took a lifetime for Isaac to bring forth Jacob (he was over 60) and another lifetime for Jacob to become Israel and bring forth the twelve patriarchs so the nation could begin to appear.

In each of these first few generations, the purity and simplicity of the seed was compromised and confused by a false seed being produced along with the true seed. Ishmael was born as well as Isaac. Esau was born as well as Jacob. Joseph married an Egyptian and brought forth Ephraim and Manasseh.

As young men and boys, the patriarchs were jealous of Joseph and sold him into slavery in Egypt. As a result, they themselves went into slavery in Egypt for about 400 years.

Joseph married an Egyptian and brought forth two sons who did not continue the line of promise which passed to Judah instead. We shall look at this in more detail later.

God, however, used this time in Egypt to prepare them to become His army to possess the land He had promised, and so spread out to bless the whole Earth.

God finally sent them a deliverer in Moses. But it took God eighty years to prepare Moses for the task.

But that generation was not really ready for war, so they refused to fight, wandered around in the wilderness for forty years and finally died in the wilderness because of their disobedience of unbelief.

There were only two exceptions, Joshua and Caleb and their respective families who, we are told, had a different spirit.

At 120 years Moses died without entering the Promised Land. He only saw it afar off.

Joshua was about 80 when Moses died and they crossed over Jordan and began to occupy the promised land. He died at 110, thirty years later when about a quarter of the Promised land was conquered and occupied.

Even Jerusalem was not fully taken by Judah and/or Benjamin (Judges 1:8.21).

When Joshua and those who knew him died, the next generation went into the most terrible apostasy and there was no successful generational transmission.

Understanding God and His ways seems to be a combination of :-

1) Revelation - The ability of our spirit to receive from God's Spirit, the things He wants to show us (1Cor 2: 6-16).

2) Experience - Going through various experiences, totally cast upon God, without resorting to a natural carnal way of extricating ourselves. This is one of our greatest ways to learn about God and His ways.

3) Maturity This does not come automatically simply with the passing of time. But it is the deliberate spending of time in a profitable way so as to learn more of God and His ways.

Even in the New Testament Scriptures themselves, there is a difference between the depths of understanding of God and His ways exhibited by the various writers.

For example, take subjects such as "Knowing the Father" or how Jew and Gentile come together into God's great and wonderful New Nation under Jesus.

The Gospel of John Mark, written by a relatively young man, barely touch these subjects.

The writings of Paul go to a much greater depth on these and a number of other issues, not only because of age in his case, but because of his great knowledge of Scripture, his great intellect and his superior capacity to receive revelation. Peter comments on this in the Scriptures themselves (2 Pet.3:16).

Paul's periods in prison were made to work for good as most of his greatest writings were written from prison where he was forced by circumstances to ponder and write more deeply concerning the great mysteries of God.

The Apostle John was deliberately kept alive by God for at least another 30 years after all the other apostles had died. He was shut away for years so he only had God for fellowship and was deeply taught by amazing experiences and revelations, more than any other man, even more than Paul. Then, at the end of that time he is commissioned to write his Gospel, the Three Letters of John and that amazing document - The Book of Revelation.

They take us to a new depth of understanding in many of these matters.

So it is with men and women who have walked with God a long time. If they have used their time properly they have a depth of understanding of God and His ways which comes out of that long time of knowing Him who was from the beginning. But the good news is that they can impart this understanding to the next generation in far less time than it took for them to learn it.

This revelation properly transmitted to and properly received by the next generation can give a flying start to their walk with God. When this is working properly, they should be able to go much further and so it should continue with each succeeding generation.

Abraham the Root and Source of All Generational Blessing

Abraham's Name at first was Abram which means "Exalted Father". God later changed it to Abraham which means "Father of a Multitude". This change of name was a great prophetic statement of God's promise and purpose through Abraham.

He was destined to become the "Father of all that believe" both circumcised and

uncircumcised (Rom.4:11).

Through Abraham, all the families (the òmishpachahö) on the face of the whole earth would be blessed (Gen. 12:4).

Abraham was the first person to build a rich inheritance to pass on to succeeding generations.

Let's now study how he did it and why God choose him to be the root and source of the generational blessing that was to flow to all mankind.

Certain incidents stand out in Genesis chapters 11-22 and are further explained in Hebrews chapter 11. They can be summarized as follows:-

1) CRUCIAL CHOICES WERE MADE

In this matter of choice, God does not give us a clear commandment to obey or disobey.

But He allows us to decide between certain options. The decisions we make when we have freedom of choice, reveals our heart much more than having to obey a commandment.

These kind of choices, which we make all the time, either enrich our inheritance or rob us progressively of our inheritance and bring us to spiritual bankruptcy.

2) COSTLY OBEDIENCE

This began for Abraham in Genesis 12 when he just obeyed God and left Haran not knowing where he was going. This obedience came to its glorious climax in Genesis 22 when he offered up Isaac as a sacrifice (Heb. 11:8,17).

In this situation, we do not make a decision between two options. We just obey.

God gives us a clear commandment without any options and we simply have to decide whether to obey or disobey this clear commandment. The cost of obeying at the time may seem so high that obedience is a very hard and difficult decision to make. But our only choice is to obey or disobey.

3) FAITH THAT REALLY BELIEVES GOD UNCONDITIONALLY

Abraham's faith was progressively developed from Genesis 15 onwards till it came to full measure in the test of Genesis 22.

Let's now look at this in detail

In Genesis 11: 27-12:8

Abram makes the decision to leave Haran and his father's house not knowing where he was going.

He moved from Haran to Shechem and God appeared to him, promised to give him the land and he built an altar to the God who had appeared to him(verses 6,7).

He then moved to Bethel (the House of God) and built another altar and called upon the name of the Lord (verse 8).

In Genesis 12:9-13:5

Abram moves from Bethel to the Negev (South). There's a famine and Abram goes to Egypt for help. This is a recurring theme in Scripture and always ends in trouble.

He is filled with fear for his safety, lies about his relationship with Sarai. This leads to a very difficult situation with Pharaoh and he is rescued by direct Divine intervention. He returns to the Negev and Lot is still with him.

He returns to Bethel(the House of God) to the where he had been at the beginning. He goes back to the same altar and calls again on the name of the Lord. Abram is now deliberately choosing a particular life style of actively seeking, as a first priority, the presence of God.

In Genesis 13: 6 -18

Up to this point Lot has continued to go with Abram, but his priorities are different. The time has come for Lot and Abram to separate. Lot is a Nephew not a true Son.

Lot lifts up his eyes naturally and makes the decision to go to Sodom because of the likely economic benefits. It was a natural choice based on what he could see

was naturally profitable (verses 10,11).

Abram was then told by God to lift up his eyes and look at things from a heavenly point of view. He then decides to make choices from God's perspective and not from a natural perspective. As a result, he made a different choice and God now makes a covenant promise with him. As a by-product, but not as a primary concern, Abram is also greatly blessed materially.

Abram moves to Hebron (Fellowship) and builds another altar(verses 14-18).

In Genesis 14

The Four Kings overcome the Five Kings and Lot is taken captive. Abram goes to war to rescue him with the 318 born in his house. God loves this righteous, warring servant and appears as Melchizedek, the warring Priest of the New Covenant.

Melchizedek meets Abram, blesses him and the covenant is sealed with bread and wine from Melchizedek and a voluntary tithe from Abram.

In Genesis 15

a) He received true righteousness by faith.

b) He came to faith that God could bring forth a multitude through him but he was not yet in faith concerning Sarah being the instrument.

In Genesis 16

As a result of their lack of faith, Abraham and Sarah together hit on the plan of using Hagar to help God fulfill His promise and so Ishmael is born. It was a terrible set back and God could not speak again to them for 13 years.

In Genesis 17

Abram's Name is changed to Abraham (verse 5)

God introduces the sign of circumcision to establish the covenant (verse 10-14).

Sarah's name is changed to Sarah (Princess) and she is declared to be the mother of many nations (verse 15,16).

But Abraham can still only believe for God's inheritance to come through Ishmael. He falls on his face and laughs at the promise with incredulity and cries "Oh! that Ishmael might live before You." (Gen.17:18).

God says No! The covenant is to be with Isaac not Ishmael (verses 19-22).

Abraham stops laughing and now comes to faith concerning Sarah being the instrument to fulfill the promise but Sarah is not yet in faith.

Everyone is then circumcised. First he and Ishmael, then everyone born in his house (verses 23-27).

In Genesis 18

God appears again to Abraham as three persons. He confirms the promise in Sarah's hearing and she laughs within herself. She is rebuked by God and fears.

Sarah stops laughing and also comes to faith. Now God can set a definite time frame. "This time next year you will have a Son."

In Genesis 19-21

God destroys Sodom and Gomorrah

Abraham lies to Abimelech about Sarah once again. God intervenes supernaturally.

Isaac is born. He is circumcised the eighth day. Abraham makes a great feast.

Ishmael is caught laughing and mocking at Isaac.

Hagar and her son are cast out. Ishmael cannot inherit with the child of promise.

In Genesis 22:1-18

The ultimate Test. Offering up Isaac and receiving him back in a figure as one resurrected from the dead.

The lad and I will go yonder and worship and WE will come back to you (verse 5).

Now I know that you fear God (verse 12).

In your seed all the nations of the Earth will be blest because you have obeyed My voice (verse 18).

In Hebrews 11: 8-12; 17-19.

All this is summarized and explained in New Testament terms.

Romans 4:17-21 Explains how Abraham allowed himself to be impregnated (empowered, dynamited) with the very faith of God. By this process Abraham was empowered with faith and became the father and example of all that believe.

Galatians 3:7 Tells us that only those who believe are the real Sons of Abraham

Hebrews 11:11 Explains how Sarah allowed herself to be impregnated (empowered or dynamited) with the very faith of God so as to conceive and bring forth Isaac long after she was past bearing children naturally.

David - The Other Great example of Generational Blessing.

God gave to David such a rich generational heritage. He stands out as the other great Pillar along with Abraham of God's blessing and choosing.

He began with nothing, but because of his heart and his obedience, God raised him up, gave him a Kingdom and set him on a throne which He declared would never pass away.

Once his throne and his Kingdom was established, God declared that it would last forever and from David's loins would come the Messiah who would establish His Throne and His Kingdom and He would reign for ever and for ever (2 Sam7:9-17; Isa.9:6,7; Acts 2:29,30).

The goodness and rightness of every King after David was measured by how much he did it like David. He became the yardstick to measure everyone else.

What were the qualities that caused this to happen?

1) David's Passion for God and longing to be in His presence.

2) David's delight in worshiping God with dance, music and song.

3) David's Passion to give the highest honor to His Name and to Him alone.

4) David's hatred of any false worship to any other "god" and any deviation from total loyalty to the One True God.

5) "David's servant heart and his excellent spirit with which he served Saul.

He did this faithfully in spite of Saul's difficult ways and his growing jealousy and insanity.

6) David's Obedience. He continually sought God's presence to know His will and he delighted in doing it.

God's evaluation of David's life is written in Scripture and found in David, the son of Jesse a man after my own heart, who will do all My will (Acts 13:22,23).

7) David's Honor of God and his Godly Fear of Him and his fear of touching anyone God had anointed.

This prevented him from killing Saul when he was urged to do so by his leaders. He could not touch the Lord's anointed.

8) David's Honor and Respect of Covenant

David honored the covenant he had made with Jonathan and his descendants in the matter of Mephibosheth. Even though he could have felt that Jonathan had not been so honorable on his part, David kept his word generously.

There are other examples in Scripture such as the matter of the Gibeonites.

David's Tragic Blind Spot

David, who knew God and His ways so well, had one strange blind spot, as did, it seems, several of the great Patriarchs.

He seemed to have no understanding of the covenant of marriage and of the covenantal nature of the sexual act. This got him into big trouble during his life and it greatly complicated the passing of the inheritance and the blessing to the next generation. He had such trouble with his various sons and it seems strange to us that the inheritance and the blessing should pass from David to Solomon. But that was God's choice.

It did finally pass to Solomon after several false starts and rebellions. But it didn't last long.

The Kingdom, which became even more glorious in the first years of Solomon, who started so well, was finally destroyed through the idolatry of some of the ungodly wives of Solomon. He had exhibited an even worse manifestation of the same lack of sexual control which had nearly destroyed David. As a result, the Kingdom was soon divided and it disintegrated in terrible apostasy.

The Privilege and Responsibility of passing on the Blessing to the next Generation in the right way and at the right time

Let us now look at any examples of successfully passing on the anointing, the blessing and the resources to the next generation. What happened to their family line and to their nation because of that successful transmission to the beneficiary?

EXAMPLES IN SCRIPTURE

1) Abraham to Isaac - Genesis 24:1- 25:11

As Abraham grew very old he was very concerned to find the right wife for Isaac. She had to be of his family and country. God supernaturally led his servant to Rebekah, Laban's daughter. The fulfilment of God's word to Abraham was promised through her as she was blessed and sent. (Gen.24:60).

There is no record of Abraham blessing Isaac, but God appeared to him several times to pass on the blessing Himself in very clear terms. (Gen.25:11; Gen 26:2-6)

Abraham did however, deliberately give all that he had materially to Isaac just before he died (Gen 25:5). It appears that Ishmael received nothing. He also sent away with gifts all his concubines so the house was clear and Isaac presumably would not be compromised or tempted.

When Abraham died at 175 years of age, he was buried in Sarah's grave by both Isaac and Ishmael together, apparently with no animosity between them (Gen.25: 9,10).

2) Isaac to Jacob - Gen. 25:19 - Gen.28:5

For twenty years Rebekah was barren and Isaac cried to the Lord who heard him and she conceived (Gen 25:21).

When she felt the turmoil in her womb she enquired of the Lord who told her that she had twins and two nations were wrestling in her. She was told the older would serve the younger (Gen 25:22-26).

Here it seems the main motivator to make sure Jacob received his birthright and his inheritance was Rebekah rather than Isaac who appeared to prefer Esau.

Esau despised his birthright and so lost it to Jacob.

When Isaac is about to bless Esau not Jacob, Rebekah intervenes and substitutes Jacob by deception (Gen.27:1-38).

Isaac is deceived into giving Jacob the birthright and the blessing. When Ishmael discovers the deception, he is furious at being cheated and plans to kill Jacob.

Isaac finally of himself blesses Jacob and recognizes he now carries the blessing of Abraham and is the heir of the promise(Gen.28:1-5).

Jacob, the Great Example of a Son, Desperate to get his Father's Blessing and Birthright and also to be Directly Blessed by God.

Jacob knew his need, and unlike his brother Esau, was never self-confident or self-sufficient.

His ways of seeking the blessing and the birthright were deceitful but God looked past that to see the desperate God hungry heart and loved him and blessed him.

He began as "Jacob" the cheat, the usurper but ended as "Israel" Prince with God and with men.

Jacob learned some important principles on his journey.

Genesis 28

Jacob meets God at Bethel. The experience is ðawfulö and ðdreadfulö. He makes a conditional commitment to tithe but only after he has seen God do His part. It's not the tithing of true faith like Abraham.

Genesis 29-31

His dealing with Laban and his two wives

Genesis 32??

He and all his family put away all the polluting idolatrous things they are carrying and they are cleansed to pure trust and devotion to God alone.

Genesis 32

Jacob meets God and wrestles with Him. He is touched in the hollow of his thigh so he always walks with a limp.

He hangs onto God and will not let Him go until He blesses him.

He is challenged by God concerning his name and his nature and confesses he is Jacob the heel, the cheat, the usurper. Then his name is changed from Jacob to Israel and he is declared to have wrestled with God and to have prevailed.

Genesis 33

His encounter with Esau

Genesis ?? ??

Jacob returns to the Promised land and settles there.

3) Moses to Joshua

Moses had two natural sons Gershom and Eliezer who never appear to eagerly seek after God or amount to anything spiritually. They end up as non entities receiving neither blessing nor curse.

This could be due to the negative influence of Zipporah, their mother, who clearly did not like Moses or God. She was opposed to this God of blood. She resisted their being circumcised and Moses let her have her way. She only allowed it reluctantly after a direct threat from God to kill them (Gen.2:21; 4:25; 18:1-12).

So instead of them, Joshua became the spiritual son who inherited from Moses. We are not told how Joshua came into this relationship with Moses. But we notice several things about him in his pursuit of God.

1) He constantly lingered in Moses' tent seeking the presence of God (Ex. 33: 11).

2) He longed to just to be with Moses, hang around him, and experience with him all he could of God.

3) His willingness to serve Moses in any way. He is called Moses' servant or Moses' assistant a number of times in Scripture (Ex. 24:13; Ex.33:11;).

4) His quick willingness to obey all that Moses ever told him to do. He never shows any sign of ever wanting to take over from Moses or suggests he could do anything better, unlike the sons of Korah. He's just there to serve, learn and receive. (Ex.17:9-13).

5) Only at the time of Moses' death when God Himself spoke and makes it very clear, did he accept his new role as Moses' successor (Num.27:18-23; Deut. 34:9).

Now, after Moses' death, anointed and empowered by God as a true generational successor, he begins the process which actually brings God's people into all that He had promised Abraham and all the succeeding generations of the line of promise.

Joshua started where Moses left off. This is the great blessing of true generational transfer. He immediately began to take God's people into the promised land to actually possess their inheritance. They were soon moving on into places they had

never been before.

Unfortunately, it seems Joshua did not have what Moses had. There was no natural or spiritual son to succeed him. When he died, the nation back-slid quickly into the most appalling apostasy.

Maybe it was supposed to be Achan who was supposed to be Joshua's son but he fell through love of money. This would have explained Joshua's language and broken heart when Achan's sin was discovered. (Joshua 7:1,16-26).

4) Elijah to Elisha

Elijah was expressly told by God to go and anoint Elisha as prophet in his place.

This he did and then he immediately moved on so Elisha had to run after him. Elisha's cry "Let me first go and bury my father...." was not accepted by Elijah or later by Jesus. Family responsibilities can never come first (1Kings 19:19-21; Luke 9:59-62).

He followed Elijah and became his servant. He was known as the man that poured water on Elijah's hands (2 Kings 3:11).

There was no training program. The main learning procedure in all of these relationships was as follows:-

- 1) They just spent a lot of time with each other and did things together. Usually they actually lived together. What the father had, just rubbed off on the son by osmosis.
- 2) At the end of several years, Elijah knows his time was coming to an end, so he gave Elisha the option to "stay here, but I'm going on to...." Elisha's response each time is "as the Lord lives and as you live I will not leave you" (2 Kings 2:1-15). He was powerfully impacted by Elijah's life and by the life of God flowing through him and stuck to him whatever it would cost him.
- 3) He was asked to choose one final last request before Elijah was taken. He replied "I want a double portion of your spirit." Not a different spirit, just more of the same spirit. It was called a hard thing and made conditional on Elisha seeing Elijah when he was taken (v. 9,10).
- 4) This wish was evidently granted because Elisha saw and cried out "My Father,

my Father, the chariots and the horses of Israelö.

5) The mantle fell as Elijah was taken and Elisha tore off his own clothes and took the mantle.

6) His first act was to do what he had just seen Elijah do. He struck the waters of Jordan with it and cried out öWhere is the God of Elijahö! The waters parted for him as they had for Elijah. The response of the other watching prophets was öThe spirit of Elijah rests on Elishaö(v. 15).

In all these cases and in all other examples the following principles apply.

1) This is a special relationship only possible with a few.

2) It is not the same as discipling or mentoring which is mainly a teaching and training relationship. It is not just instruction in good ways of doing things.

3) It is a life and spirit impartation by osmosis through the relationship. The son must desperately want what the father has.

4) The father has the right to choose those who can become his sons. They don't choose him.

5) Once the relationship is agreed, it is the son's responsibility to pursue the father and seek every opportunity to be with him. Not the other way round.

6) The son's part in the relationship is to serve and assist and not seek to grasp a leader role or joint ministry role or anything like that prematurely.

7) There comes a definite God given moment of transfer and impartation when the authority visibly passes from one to the other (e.g. Joshua, Elisha, Solomon etc.), This was also true of the Disciples of Jesus. They served Him until He gave an impartation to them after His resurrection (John 20,21,22) which was ratified in the Upper Room after His ascension (Acts 21-4).

8) Then one of several things can happen. The son can go out to establish a legitimate house of his own.

9) He can inherit his father's house. The father then needs to step down and get out of the way to allow his son to receive and move in his own authority (e.g. David to

Solomon).

10) He can serve almost forever in his father's house as a valuable mighty number two until the day he dies.

Jesus' Methods of Fathering

Jesus related to people at three levels.

a) Blessing the multitudes. He met many people's needs without any real relationship. This was possible to thousands.

b) Discipling the Hundreds. This was a planned program of teaching and training achieved mainly by a class to teacher relationship but it was not close or intimate.

c) Fathering. This was confined to the few. Probably only the Twelve.

The following stages are observable in the way Jesus fathered The Twelve:-

1) He was first an example and they just watched Him.

2) Next He showed them how to do it with Him.

3) Then He sent them out on short ministry trips with clear instructions and clear accountability.

4) He then had them come and report back on all that they had done. They were to go in His Name and represent Him.

5) He then brought correction and adjustment to the way they had done things. He primarily showed them how it had to be in real faith. They could do nothing of themselves or of their own initiative, but they always had to work with the Spirit and the Father just as He had always done.

6) In the latter period of His ministry He pointed them strongly to The Father. He explained to them how He himself lived by the Father and related to Him as His Son. He then explained that the Spirit was coming to show them how to live the same way

7) He finally commissioned them and sent them out on their own once they had been anointed with the Holy Spirit and with power.

8) They had to now work with Him and the Father and the Spirit just as He had with the Father and the Spirit and do nothing of themselves.

These are valuable principles for all father/ son relationships.

An true Apostolic Father must have something that younger developing ministries want. They see someone they admire and they want to be like him.

But He chooses them, They don't choose him. This was true of all Biblical Father/ Son relationships.

David and his mighty men

Jesus and the Twelve and the Seventy

Paul and his various Sons like Timothy, Titus, Epaphrus, Epaphroditus etc.

5) Paul to Timothy

6) Paul to Titus

7) Paul to Epaphrus and Epaphroditus

8) Paul to the Thessalonian Elders

9) Paul to the Ephesian Elders

10) Paul and Barnabas to John Mark

In Scripture, why was it so rare for a successful generational transfer to happen to natural descendants?

Why were so few natural sons ever used by God to carry their father's anointing and blessing into the next generation? Why did so many fail to be God's continuing instrument of His purpose for their generation and why did God replace so many of them with a spiritual son instead?

Even then, when passed successfully to a spiritual son, it usually didn't last more than that one generation and it never passed on successfully to the third generation.

Examples in Scripture of Failure to pass on to the Natural sons of the next generation

1) Moses' Sons - Gershom and Eliezer (Exd. 18:3,4).

2) Eli's Sons - Hophni and Phenias

3) Samuel's Sons - Joel and Abijah (1Sam. 8:1-5).

4) Abinadab's Son's - Eleazar and Uzzar & the Ark (1 Sam.7:1,2; 2 Sam.6:6,7).

There were also some failures among the spiritual sons where the transmission failed. This always appeared to be due to the sons failure.

5) Joshua to Achan Joshua 7:1, 18-26 My Son My Son What have you done? It was greed for material things which destroyed him.

6) Elisha to Gehazai (2 Kings 4:18-37; 5:25-27). He again coveted the material wealth that was being offered.

7) Elisha to Joash (2 Kings 13:14-21). He learned the language but did not have the passion.

8) Paul to Demas (2 Tim.4:10). He loved this present world and lost his kingdom inheritance.

9) Paul to Alexander (2 Tim.4:14,15). He was proud and arrogant and when in error over doctrine, he refused to be corrected by Paul.

9) John to Diotrephes (3 John:9-11) He loved the pre-eminence and became

dictatorial and controlling.

In what way did Fathers Possibly Fail?

Did not give them time. Too busy with ministry and so neglected their sons e.g. Eli

They were not a good example. They did not model the right things. They became a stumbling block rather than a good example to their sons

They did not rebuke them and discipline them when they were wrong. e.g. Eli

They gave in to negative wifely pressure and disobeyed God.

e.g. Ziphora and Moses over circumcision

Family loyalty greater than God loyalty. e.g.- Barnabas and John Mark.

Jesus said "Unless you hate father or mother, wife or children, brother or sister, Yes and your own life also, you cannot be my disciple. (Luke 14:26).

In what way did Sons Possibly Fail?

Did not honor their Father. e.g. Ham & Noah (Gen.9:20-27).

Did not value their birthright or inheritance. Not really after God e.g. Esau (Heb.12:16,17)

Wrong familiarity with the Holy and awesome presence of God e.g. Uzzar (2 Sam6:6,7).

No real hunger or passion for God. Enjoying the benefits of their father's position in a carnal way. e.g. Eli and Samuel's sons.

Family loyalty greater than God loyalty. e.g. Jonathan and Saul

Living on what they had been told by parents or others without any real experience of God of their own. This seems OK until they are tested. Then they find "they have no root in themselves and they wither and perish"(Matt 13:20,21). They had not "seen Him" and "heard Him" for themselves (John 4:39-42).

What must we do as Fathers to guarantee a successful generational transmission?

- 1) Live a true genuine life which is an example in every way.
- 2) Set the right example in all things. Especially when we are badly treated, or when things are going wrong or we face impossible obstacles.
- 3) Be real, transparent and honest in all things.
- 3) Give a genuine example of trusting, vigorous fighting faith in all things.
- 4) Make yourself available to your sons and give them access to you.
- 5) Take them with you. Do things together with them.
- 6) At the right time, when God directs, bless them and give them their inheritance by the laying on of hands and by prophecy and let them go.

What should Sons do to guarantee a successful generational transmission?

Have a genuine longing for God.

Be taken up with worship, passion and adoration for God.

Value and honor of your parents, spiritual and natural, and have a genuine longing for the birthright.

See past their flaws and concentrate on the divine treasure within (2 Cor.4:7).

Be willing to be a servant to them in all things at all times.

Seek to manifest the following at all times. Obedience, Faith, Honor, Esteem, Love.

Hear God's voice. Don't try to take your inheritance too early. Wait until it is given to you.

Don't try to take what is legitimately yours in the wrong way. Jacob yearned for

what was really his, but he and his mother tried to take it in the wrong way.

Don't try to take what is not yours e.g. Absalom and Adonijah tried to take what had already been decreed was for Solomon.

Wait for God's time. Learn the patience of faith. If God has said it, God will make it happen at the right time. No one can rob you of it. Keep a right spirit and serve with a right attitude. e.g.

a) David waiting to inherit from Saul.

b) Solomon waiting to inherit from David when first Absalom and then Adonijah tried to take it.

Tracing the Line of Promise and how it moved around and Why

Why did the actual "Line of Promise" start with Abraham?

Why and when did it move from one tribe or house to another until it passed to Judah? Then it moved to the house of Jesse, then to David and Solomon.

Then on to Jesus the only True Seed of Abraham (Gal. 3:16).

Then through the Dead and Risen Jesus Christ to the faithful Jewish remnant and on to the Church, both Jew and Gentile.

Then on through the faithful remnant Church through the Centuries to you and to me today.

What can we learn from this today?

The Power of a Father's Blessing in the natural and in the spiritual.

How does a Father or Mother actually earn an inheritance and accumulate riches in the natural and the spirit so as to have something to pass on to their children?

How do they establish a house that will be blessed for many generations?

Conversely, why do some Fathers or Mothers become bankrupt in spirit and in the natural and have nothing to pass on but spiritual and natural poverty accompanied

by generational curses?

Having earned a blessing, how does a Father or Mother then give a Generational Blessing and how is that blessing received as a Son (or Daughter), so that it has the maximum benefit and impact?

The way we live and the choices we make not only affect ourselves but they affect at least several generations of those who follow us and carry our genes.

The "House" we create, lives on after us and affects our world for several generations after us at least.

Lessons to be learned from the prophetic impartation and blessings that Abraham, Isaac, Jacob and Moses gave to their descendants.

Lessons to be learned from Moses and Joshua and from Elijah and Elisha in their successful spiritual "Father to Son" relationship.

Lessons to be learned from the blessings, impartation and instructions of Paul to his spiritual "Sons" Timothy and Titus.

The inheritance of a "Huios" at the maturity of the beneficiary.

The Receiving of the Full Legacy of the Whole Estate at the Death of the Testator

Hebrews 9 : ?? _____

The Power and Mystery of Impartation.

The Prophetic Power and Flow of Patriarchal and Matriarchal Blessing.